HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

Letter VI,

To the Abolitionists of New-Hampshire.

Dear Brethren in behalf of the oppressed.—

I now proceed to a consideration of the real merits of "New Organization," so called. In order to understand any subject thoroughly it is necessary that the words, or terms, which constitute the great hinges, as it were, on which the whole matter turns, should be defined and have as far as possible an exact meaning. Unless this is done many statements, or reasonings, respecting it, will be confused, or erroneous, or suggest things wholly foreign to the subject itself.—Thus the term, "*new-organize*," has had "darkness of awful shade" thrown around it—and been made to mean something "terrible—*very terrible!*"—if not very wicked;—but what, few, I believe, are able to tell; i. e. it would be difficult for them to shew precisely in what the terror and wickedness consist. After all that has been said, many, if they are honest, will have to say with brother Archibald, "There are some things connected with this affair which are to us inexplicable and mysterious;" and they will perhaps add with him, "We should be glad of an explanation."(1)

Let us, then, endeavor to find out the true meaning of "New-Organization" respecting the anti-slavery cause at the present time.

1. It may be applied to the outward doings and forms, by which an association, or society, is established and conducted. In this case it may embrace the constitution, officers, and by-laws of the society—the manner of transacting its business and the external machinery, or modes, of accomplishing the object in view, by which it is governed and acts.(2) The term *new* is added simply because the society constituted is of more recent origin than that of another in the same region.(3) Thus the "Young Men's Anti-Slavery Society" in this State is a "New-Organization," compared with the State Society which existed before it. And it is in *this sense* ONLY that the "Massachusetts Abolition Society" designates itself, or can be properly designated, a "new-organization."(4) Now how simple a thing this is; and how astonishing that from a fact so simple the term "new-organziation" should be made to conjure up so many fearful things in the imaginations of the good people of New-Hampshire!(5) But some may be incredulous (6) and ask with surprise—Can this be? Have you stated all that is meant by "new-organization" in Massachusetts? Is there not something "*very terrible*" behind the curtain? Is there not some awful monster kept hid, or attempted to be concealed, under, or behind, or somewhere about, this very long and *newly* compounded word—"NEW-ORGANIZATION"? And I can almost conceive, that, while they make these interrogations, their countenances gather a little paleness, and there is a little something (perhaps not much) of shuddering and shrinking horror passing over them!! There is, however, no need of alarm. All that the term, new-organization, means strictly and properly, as applied to the "Massachusetts Abolition Society," is, that it was formed while the "Massachusetts Anti-Slavery Society" still existed, and, of course, at a more recent date. This is the only meaning which any one ever thought of giving to this plain and innocent term—till it unfortunately found its way into New Hampshire, where, by a strange sort of scribbling magic, it has undergone a wonderful transformation, and been made to signify very mysterious and terrible things—the exact purport of which has never yet been clearly ascertained; and probably never will be. The more mystery the more terror.(7)

But it may be asked—Why was the "Massachusetts Abolition Society" formed while another Society for the same object was in existence?(8) In reply to this another question may be asked, viz:—Why was the "Young Men's Anti-Slavery Society" formed in this State while another Society, to which many of them belonged, with the same object in view, was in existence?(9) To this it will readily be answered—Because it was thought more good could be accomplished for the slave, especially by the Young Men, through such a "new-organization" on their part.(10) And is not this a satisfactory reason? Now precisely the same reason may be given in the case of the "Massachusetts Abolition Society." Those who formed that Society believed, for reasons perfectly satisfactory to themselves,(11) that they could probably do ten or twenty fold more for the slave by such a new-organization than to remain as they were without it.—And, if they really believed this, shall they be condemned for acting accordingly?(12) Could they have acted otherwise without the guilt of violating conscience and neglecting the cause of the oppressed?(13) But more to this point hereafter.

In this meaning of the term, therefore, there is not necessarily any thing wrong, or worthy of censure. If there be any wrong, or guilt, attached to it, it must be under a different signification and application. Let us, then, continue our examination a little further.

2. The term "new-organization" may be applied to *principle*. In this case it is used in a very figurative sense and quite unusual till of late;—and it means as applied to a Society, not that its outward organization is "*new*" or "*old*," but that the great and essential *principles* on which the anti-slavery enterprise is based, or on which anti-slavery Societies are constituted, are either modified, or changed, or wholly abandoned; and as applied to an individual, it implies a change in his *inward* man towards the cause of the slave—in his opinions, feelings, and motives of action. Now as applied in this sense to one, or any number of anti-slavery Societies, it is of no consequence whether the Society be newly formed or of long standing; whether it began its existence as such before or after some other one, and as applied to an individual it matters not whether for a longer or a shorter time he has professed to be an abolitionist. The *length of time* a Society has existed compared with some other Society is not the *point in question* in this sense of "new-organization." But the point in question is, Has there been a *change* of PRINCIPLES? And, if so, *in whom*, or *in what Society* has the CHANGE taken place? This is the precise point to be considered;—and *not* whether one Society is *older* or *younger* than another. It is evident that there may be some modifications of opinion on unessential points, and some change in the modes of attacking slavery, and of extending abolition principles in the community, without any wrong motives or derelection of duty. It is not to be supposed for a moment that every thing has been learnt in these respects which can be; and that no "new" movements of any kind can be made against the cruel and deadly foe. Surely, the love of Christ will constrain us to do all that lies in our power for the relief and salvation of the suffering slaves and their perishing souls. But any "new-organization," or change, as it respects the fundamental principles of anti-slavery, which are a part indeed of the fundamental principles of the Gospel, cannot be admitted without error of greater or less magnitude;—also any "new-organization," or change of the essential principles, on which anti-slavery Societies are based in order to embrace all sects, or denominations, and bring them to stand in sweet harmony on the same platform, and put forth their united strength in untiring efforts for the deliverance and salvation of the oppressed in this land and through the world, ought to be discountenanced and reprobated.(14)

Against all such "new-organization I bear my solemn protest. It has my decided disapprobation. I am determined to labor against it, and, as far as it is in my power, to keep genuine abolitionism pure from its disastrous influences. I have never yet yielded to its control.(15) I abide, and mean to abide, by the eternal principles of truth, which lie at the foundation of the anti-slavery cause. I also mean to prove true to the great principles on which alone different denominations of christians can unite their energies in this holy enterprise. While I will never disregard, nor trample on the peculiar views which various sects may entertain, who see fit to labor with me and those of my views on the same platform, I shall still abide by my own religious belief. While also I will not, as a matter of conscience, intrude the peculiar views of my denomination upon the anti-slavery platform in any such way as to compel any other denomination to abandon their's, I must insist upon the same courtesy and forbearance on their part; that is, that they will not so introduce, or put into action, their denominational views as to compel me to abandon mine, or withdraw from the Society. There must be, in regard to this matter, mutual kindness, forbearance, and love. There must be general principles to which all will agree, and on which all will consent to act together as one body, for the accomplishment of the great and glorious object which all have at heart. If these principles be wholly disregarded—if there be no concessions made to denominational opinions and feelings—then there can be no real union—discord and division must ensue.(16)

This brings me to the very point where trouble and division have made their way into the anti-slavery ranks. There really appears to be a sort of infatuation on the minds of some of our number. They have become accusers of their brethren; and what is passing strange, their accusations consist of the very things of which they themselves are guilty. Why accuse others of being "*new-organized*," i. e. of having changed their principles, or measures, or of operating in a *new* way, when they themselves are the very persons to whom these things are really chargeable.(17) I will not question their sincerity; but I think they have fallen into serious errors. I shall try to undeceive them. In regard to some of them I have little hope that this can be done.(18) In regard to many of them I do hope that their minds are, and will be, open to receive light and truth and learn the path of duty.(19) I have strong and intense desires on this subject. To God I pray for help. I wish to do something to restore and promote peace, love and union throughout all the ranks of the anti-slavery host. May God still assist me in my efforts for this blessed end.

Yours, &c. in the cause of
Freedom and the Slave,
RUFUS A. PUTNAM.

Chichester, April 17, 1840.

(1) If these learned brethren cannot understand *what they themselves wish to bring about, in the anti-slavery enterprise*—the common people among the abolitionists do understand it perfectly well. We really hope some of those who desire new organization, do not know what they are after.—We hope brother Putnam does not. But the seceders in Massachusetts know. Brother Root knows. We refer brother Putnam to his plan, in the last Herald of Freedom.—If he will read that, *he* will know. And we refer our readers to this long letter of brother Putnam, and its long predecessors, for the character of their future Herald of Freedom, if it fall into the hands of new organization next June.

(2) Brother Root's plan touches "the outward doings and form" of our association with a vengeance. It touches them as mastery touches a MAN and turns him into a *slave*. It will make the old anti-slavery "machinery" any thing but what it is now, and has been from the beginning. It will dress up our old mob-worn and lynched association, in such fantastic gentility that we should not know it from the "American Union for the relief of the colored race."

(3) We wonder if brother Putnam sanely believes what he here asserts, that this "organization" of which he speaks, is called 'new,' simply because of its "recent origin"? Is *recency* its only peculiarity? We should say *recreancy* rather.—Why if they should form a county anti-slavery society in Coos or Sullivan, would it be what is technically called "New Organization"? Certainly, according to our Rev. brother. It is an "organization,"—no mistake about that—and it is "new,"—that is, it is not *old*—Ergo it is "new organization."—And all we have been warning abolitionists against, is the formation of new anti-slavery societies! Brother Putnam believes all this, does he! Seriously, did Rufus A. Putnam ever hear of this "New Organization" before last June, when the clergy deserted the Old Massachusetts Society, because they were too proud to yield to the unordained Boston Printer, and too weak to cope with him in the open anti-slavery field? They had joined an enterprise, on which the world said and these clergy thought, that printer was bringing disrepute, because of certain strange and wild opinions he was entertaining on other subjects.—They could not make him abjure those opinions or become *unconspicuous* in the anti-slavery movement, and for their own honor they determined to remove the cause to another field.—They retired, but left the Cause behind them, where it belonged. That is "New Organization" in Massachusetts. It has embodied itself nowhere else, as yet.—When it does, it will be like that, here or wherever. It is anti-slavery fettered.—It is like that sort of *emancipation* called *apprenticeship*—in the West Indies.

(4) Our only remark on this extraordinary declaration is that old and new organizations in Massachusetts are as hostile to each other as fire and water—light and darkness.—Why they cannot live together in the same State, any more than the Elephant and Rhinoceros could in the same caravan. The Old Society in this State and the Young Men's, on the contrary, are affectionate and co-working allies----having no other rivalry but emulation to good works. We are amused (if it were an occasion for amusement) to hear Rufus A. Putnam illustrate Old and New Organization by our two State Societies.

(5) What will the good people of New Hampshire think of a minister of the gospel, who shocks their eye sight and all their other senses, by such an attempt at imposition as this!

(6) Not "incredulous"—but amazed and mortified, as we are.

(7) We cannot remark on so extraordinary a series of declarations as this.—Is brother Putnam in his right mind!

(8) Those who know, can answer that it was because they who formed it, could not work any longer with the old.—They never pretended it was any thing else.—And they will be as much surprised at this defence by brother Putnam, as the South have been at some of the apologies got up by pro-slavery here for the Peculiar Institution. They went out from the old society in bitter anger. They started a hostile paper as their organ. Did the young men's anti-slavery society do the like,—or contemplate it? Yet brother P. has the boldness to say the formation of the young men's society is a case of "new-organization," such as we have spoken of in our warnings to the abolitionists!

(9) Is this brother Putnam's "*reply*" to that question?

(10) The gallant Young Men's Society will hardly thank this Reverend brother for honoring them with the name of "New Organization" Why there is the same occasion for new organizing *them*, that there is of our Society, or that there was of the Old Massachusetts Society.—They are precisely of the character of that Old Society and so is ours, and if the clerical brethren among *them* should see fit to hoist a new banner, and draw off, they would be, according to brother Putnam, "New Organization" *new-organized!*

(11) Satisfactory indeed! But we will not waste words. We are glad brother Putnam has come out.—We wish he was more ingenuous.—We wish he was as frank as brother Root. He would not be going round Robin Hood's barn with these interminable epistles, to exhaust the poor printer's ink and patience on,—to disclose his new modification.—He would make no words about it—only to say the old organization wont answer.—The ministers must take this business into their own hands—It has been in unordained hands long enough. That is the long and short of the matter—and common frankness would say so.

(12) The slaveholders "really believe (and so does pro-slavery) that they can do the slave more good by abolising slavery in *their way*, and "shall they be condemned for acting accordingly"!

(13) Could colonizationists—Liberians or American Unionists!

(14) True—and worth all the preceding desert of "words without knowledge." It ought to be "discountenanced and reprobated," and will be, and those who abet it, and strive to throw our movement in New Hampshire into its clutches.

(15) Why then did you, brother Putnam, oppose, in last winter's convention, a resolution approving the American Anti-Slavery Society! Why are you writing these tedious epistles preparatory to the *very organization*, next June, which you here deprecate? Are you not laboring here "*for the driven and panting slave*," and '*for freedom and the slave*'—for the mere purpose of preparing for a new organization of our old Society in June! Are you not conspiring with your clerical brethren to make a desperate effort next annual meeting to get the anti-slavery enterprise into your hands—to change our faithful Board of Managers—to get the Society's poor little paper into new organized editorship.—(For nobody else would ever touch it if you change its character—or lower its flag a single hair's breadth.) Come out boldly and declare your purpose.—We are free to declare ours,—or rather our wishes,—which are that the Society shall entirely relieve our new organized friends of all labor and responsibility in relation to the enterprise, and entrust its *management* entirely to men, who regard this cause paramount to every thing that conflicts with it.

(16) There needs no ghost come from the church-yard, or voluminous epistle-writer to tell us this.—This we have all known familiarly from the beginning. This parade of familiar principles is not called for, from brother Putnam.—At least there is no "*new light*" shed by it. The anti-slavery society has always gone on without inquiring into any one's sect—*sex* or color, until last June, when new organization begun to fear an irruption of the women, and slily voted them out,—unless they came in as a mere exhibition of *bonnets*. If brother P. means to stick to the old way, he need not worry himself to write a single long letter more.—But it is not so. He is for new organization.—And he is shifting his clerical drag-ropes to bring it about under the title of *old*. This he can't bring about.—Old organization wont become New—nor New Old, by any epistolary necromancy, however decked with extra expressions of anti-slavery fervor and feeling.

(17) Here it comes. And brother P. will be out next week with two sheets of foolscap to show, for instance, that the Editor of the Herald is "new organized."—It reminds us of the lunatic, who on arriving at the Insane Hospital, took it into his head to act the part of Sanity, and to get in the man that came with him, as the real crazy one. Brother P. can't make this work. When he can make us quit the old ship, he may call us new organized.—We shall never quit it—let who will seize the helm. If new-organization shall usurp it, let it try its hand at the steerage. If it don't get racked and wrenched and heart-sick of the rough sea and the dancing rudder, we lose our guess.

(18) You may despair of the main body of us.

(19 This is modest enough.—Brother P. may read us lessons from the Journal of the Clerical Convention of last winter, where the genius of new organization thrust out from all participation in the business of that assembly of *church members*, all the women, as if they had been so many dogs, and attempted to turn out of doors, along with them, the American Anti-Slavery Society---and brother Putnam united in the pro-slavery outrage!

We can only say----How hardly can they that are Congregational ministers enter into the anti-slavery service, side by side, with the humble unordained layman.

For the Herald of Freedom.

Mr. Editor:

Dear Sir,—I have frequently observed in your writings, that you disapprove of political action, or a separate anti-slavery nomination for government officers.(1) In the Herald of the 18th, in a few remarks of yours on the doings of the National Convention, you seem to be pleased that the Convention was no more fully attended and that the majority was so small that sustained a separate anti-slavery nomination.(2) The time was when anti-slavery petitions were received, referred, and acted upon in Congress; but that time has passed by.—Now pray tell your readers how they can ever have a hearing at Congress unless such men are elected as will receive and act upon our petitions; (3) for you know we have nothing to hope for from either of the political parties. Once make me believe that separate anti-slavery voting is not necessary to the advancement of our cause and you at once make me believe that it is useless to petition Congress at all in relation to slavery. (4) Now sir, I believe that every legal voter in the free states ought to petition Congress to abolish slavery and the slave trade in the District of Columbia and in every other place in the United States where the Constitution will admit; and if the representatives and senators from the free states should treat our petitions as they now do, the petitioners should dismiss them and select other and better men in their stead. If we discard the idea of separate and distinct nominations, when are we ever to be heard at Congres or our State Legislature? (5) If I am not mistaken, I have seen a remark of yours in a former number of the Herald, that you did not wish for any new law or laws made for the benefit of doing away slavery. Now, dear sir, it appears to me, that if a law could be passed by Congress, prohibiting the buying and selling of human beings in the United States, it would be of vast importance to the cause of emancipation. (6) And there is no question but what the Constitution empowers Congress to do it; but the free States, which have a majority in Congress, have voted for men, and given them a seat in the halls of Congress, who have no disposition to do it.—Congress, if they had a disposition, might also pass a law that all children born of slaves hereafter should become free at the age that our children are legally free; but laws to favor the oppressed cannot be made with such dispositions as now fill the legislative seats of Congress. I well know that many of the enemies of the cause cry out, it is a political thing—if it was not for that we could go with you; but it is plain to be seen that this argument is but for an excuse. (17) For the anti-slavery enterprise is as free from politics as any of the enterprizes of the day. If temperance men wish for legislation, they will, if consistent, vote for men favorable to their cause. Religious societies often apply to legislatures for aid, that they may the more conveniently manage their affairs: and if there is any good reason why anti-slavery voters should not organize and use every lawful measure to elect men to office that will adopt every constitutional measure for the abolition of slavery that is necessary for its final overthrow, I have it yet to learn. G.

Plymouth, April 23, 1840.

(1) We do. We think it no object to anti-slavery men to nominate or attempt to elect abolitionists to political office.—The attempt to elect will of course grossly fail, and the failure bring contempt upon the anti-slavery enterprise. It places it in a false light—and where want of success would entail dishonor. Moral effort is dignified and sublime, whether it succeed or not.—Political effort is respectable only when sustained by numbers and success. It does not reach to sublimity or dignity, in our view, even if triumphant—but if defeated it is ridiculous and contemptible.—Anti-slavery political defeat would be despised supremely.—Our friends can try it, but we do not want the labor of rescuing our cause from the reproach of it.

(2) We are pleased with it as an indication of the general disposition of abolitionists to keep our enterprise clear of the muddy whirlpool of political party.

(3) They can have but a *form* of hearing then. John Quincy Adams himself contends only for right of petition in the *abstract*. If every man in Congres were like *him*, petitioning Congress would be of no avail at all. Expediency men never would abolish slavery in the world. The expediency motive is never strong enough. Abolition would *turn out* to be expedient, as well as right,—but expediency would never think so beforehand.—The right of petition is good for nothing, unless the prayer of the petition can be obtained, when the right of it is once established.—If Congress are predetermined not to grant it on any consideration, they had better refuse to receive the petitions at the outset.

(4) We are not sure that farther petitioning Congress would be useful.—They have disclosed what we wanted them to,—that they, as representatives of the people, esteem southern slavery above the right of petition, which is a vital essential of liberty.—They have sacrificed the Constitution on the altar of slavery. Why petition such a body again? They have *openly* done it, at last. Why then go to them again? If you do, you go as confessed *slaves*. They strove to conceal their mastery for a time, from you. You were able during that time to *doubt* their tyrant intent. You can doubt it no longer, for they have driven you from Congress, and kicked your respectful petitions down the dirty steps of the capitol.

But petitioning *may* not be useless, let Congress be of as pro-slavery a character as it may. It is a means of agitation. It "agitates" the people, to *sign*. It promotes discussion to get the signatures.—Presenting the petitions "agitates" Congress, and their writhing and contortions "agitate" the nation.—The South is "agitated."—Her stagnant—dead sea surface is ruffled almost into breakers, by these blasts of liberty from the northern mountains. This is not the agitation however that shall break the fetters of the slave. The peculiar institution can stand the rack of all experiments but one—that one is the commotion produced by proclaiming the *sacredness* of holding humanity in brute-bondage.—Tell the people of the slave's woes and the master's unspeakable wickedness,—and

moreover of the crueller wickedness yet of the northern pro-slavery for standing by and sanctioning this system of infernal iniquity—the guilt of scorning our brother for his complexion—of leaving him to perish for want of sympathy and help—the guilt of the pulpit, when it strives to quench the rising sympathy of the people.—This is the excitement that will reach the slave and melt down his fetters. The slaveholder, says Birney, will let go his hold *for* nothing but the fear of Hell.—Pro-slavery will quail at nothing short of that. We tell the people to fear it, if they come not to the help of the perishing slave. The pulpit tells them not to fear,—that they are innocent and shall not surely die.—God calls the nation to repentance, with a summons that should wake the dead.—The false prophets tell the people it is not God's call,—but the devil's, and that God's messengers "have the spirit of hell." They warn each other to exert their "POWER AND INFLUENCE," to keep down the people from excitement, and to keep them from coming together to hear the advocate of the slave. Thus rings the Baal cry from pulpit to pulpit.—Beware of Garrisonism. He is an infidel.—"Beware of S. S. Foster. He is a *dangerous* man. His sentiments are outrageous."—"I would as soon co-operate with a fiend as with Rogers." Will our anti-slavery friends waste their strength and defile their spirits in troubling the filthy pool of politics, when such a church influence and ministerial influence as this, broods over the land!

(5) Just as soon without such nominations as with. We have got to abolitionize the people of the parties, and then there will be anti-slavery Congresses, should we want them. Until we do, we can't have anti-slavery men in Congress.—Forming a political party would not furnish them or increase the anti-slavery influence in Congress at all. We lose our moral hold on the people of both parties and gain nothing in return. Our political influence is considerable now. The national imagination magnifies our strength and multiplies our numbers. If we array ourselves politically against the national parties, this spell is broken.—They see our numerical weakness and despise us and our cause. What could Gideon have done *at the polls*, against the *voters* that "lay along the valley like grasshoppers for multitude"! What were his 300, in the scale of *suffrage!* No, let us stick to our impregnable position.—Let us alarm the enemy by keeping behind our pillar of cloud.—His Congress will come right as soon as a right Congress would move in our cause. Morally, we are irresistible—politically, weak and contemptible.

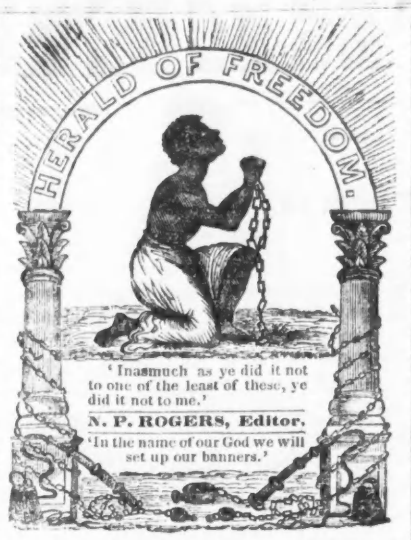
(6) A law has been passed prohibiting the foreign slave trade and dooming it to death. But what does it amount to? Less than nothing. It has done hurt. The slave trade has increased under it, in amount and in atrocity. It is SIX that is to be done away, and legislation is not a match for SIX. We must have conscience and the fear of God. Law has changed the slave trade into a frightful scene of smuggling—and the law was made for a wicked purpose. It was made in behalf of slavery. It was made to protect the home manufacture of slaves. An American Congress never will make any but wicked laws on this subject, till the country is abolitionised, and then slavery *is abolished already* without Congress.—The law of the land is now against slavery.—The common law of England, which we adopted, is against it. We have never enacted slavery.—The very genius of our national existence is at deadly warfare with it.

(7) No doubt this is a false cry. It is a fleeing of the wicked when no man pursueth. Sect cries out, you are for dividing the church and dismissing the ministry.—Party cries out, you are for dissolving the Union and breaking down the government and meddling with politics.—Do not let us give ground for the latter accusation by becoming political in our warfare.

(8) The less the other enterprises of the day have to do with legislation, the better for them. Temperance will stagger and tumble down, if it lean on legislation for a staff. Religious Societies had better incorporate themselves by the rules of the Bible than by the laws, which govern the cotton factory, or the rail road corporation.—But of all things, let anti slavery beware of trusting in legislatures or judiciaries. It must appeal to the hearts and consciences of the people, and these will respond.—Let our plain hearted and strong minded brother "G." join us in such appeals.—Let us kindle a sympathy and christian compassion for our enslaved brother, that will not leave him any longer to perish for *want of friends*. Let us awaken a moral flame that shall burn slavery out of the land—and out of the world, for we must not stop with our own land.—We ask friend G. to write us something in his vigorous and straight forward style, on the *duty of abolitionists towards the pro-slavery pulpit*. Let us get them right towards that—and Congress, and General Court, and politics will take care of themselves.—They are as pure now as the church and Pulpit.

COMPLIMENT. The N. York Sun, a great *friend* to theatres, very properly remarks 'there are twenty pairs of eyes in the theatre, where there is one intelligent mind.'—To this we take the liberty to add—where there is not 'one' virtuous heart,—'a rather 'slender concern,' we think, to make so much parade of splendid houses and '*celebrated*' actors and actresses, &c. &c. We are pleased that 'the Sun' is shedding some rays of light into this 'dark profound,' the theatre; but we fear there are spots even on 'the Sun.' To speak soberly, it is a disgrace to *enlightened* America, that she tolerates a single theatre—that *broadway* to hell.

Reflector.



CONCORD: MAY 9, 1840.

To the Abolitionists of New-Hampshire.

Beloved Friends—As I am about setting out for the Convention at London, you will indulge me in a parting word—which I regret must be very hasty and brief, amid the pressure of cares that beset my departure. I have not leisure to say to you what crowds upon my mind at thought of the scenes to which I go and of what I leave behind me.—I go to meet the World's *first assembly* in behalf of human Liberty and brotherhood,—to experience on the way a first passage of the great ocean, and to witness those scenes of the old world so deeply interwoven with all youthful associations this side the water.—I leave behind me my native State tossed with a moral agitation resembling that great water in its tempest heavings—or rather in the deep under swell that precedes the storm.—I scarcely know which of the two presents to the mind the most interesting objects.—The one beyond the sea is remarkable as the World's *first meeting*. But I think though the first formal meeting is there, that on this side is to be the theatre where the great purpose of the meeting is to be mainly carried on.—The *new* world is in my apprehension the Waterloo field where moral tyranny is to fall in battle.—But it is to be preceded by a fiercer than a Waterloo conflict.

I would say something to our friends, the readers of our little paper, of the humble part I have acted in connection with it, and especially of that part of my labors which has given occasion of the "dissatisfaction" that has recently burst out from a portion of our ranks.—But I forbear.—The cause of this "dissatisfaction" will, I think, disclose itself to the minds of all true abolitionists.—I would merely say, that if claiming for the anti-slavery enterprise that prominency among the public efforts of the age, which HUMAN LIBERTY bears among the objects of human pursuit;—if demanding of the people that anti-slavery be not postponed to party and sect and money getting, and every other department of interest and vanity;—if venturing to vindicate the claims of the enslaved to Liberty, even against the pro-slavery pulpit; if charging the times plainly with a pro-slavery spirit and character;—if these be legitimate cause of anti-slavery "dissatisfaction,"—then have I given it and given it willfully.—But I am about leaving the scene of "dissatisfaction," and must leave things to fully develope and demonstrate themselves,—which they doubtless will.—At the coming annual meeting it will be attempted to place the obnoxious Herald of Freedom in other hands.—The little sheet is endeared to me by the reproaches we have borne together, and the trying and sometimes dubious looking conflicts through which we have passed.—I left profession, kindred, living and native home for it.—It is endeared to me by the sacrifices I have made for its sake, and by the adversity we have experienced together.—But for all this I am ready to part with it, if called to part by the cause, which alone brought us together. I desire the abolitionism of the State—the working men and women of the ranks—who are willing to do something more than walk in from an 'association' to attend our anniversary, or to hold an office,—to come up to the annual meeting and dispose of the concerns of the enterprise.—I hope the entire State will be fully represented, so that the votes passed shall speak the anti-slavery voice of New-Hampshire.—I trust the men and the women of our ranks will attend and vote at the meetings.—I would respectfully suggest that the Editor of the Herald of Freedom should be chosen by ballot of the entire meeting,—so that he shall be *truly* and directly the constituted organ of the *abolitionism* of the State. In such case, if I am re-elected editor,—I should be entirely and cheerfully ready, should Providence return me to my native land, to devote myself again to the charge with renewed fidelity and I trust with invigorated health and strength to labor,—notwithstanding the precarious nature of anti-slavery *editorial support*. I am entirely willing to trust God and New-Hampshire abolitionism for that.—If the anti-slavery voice of the State, however, be against my re-appointment, I should feel myself honorably discharged from further obligation in this behalf and would cheerfully acquiesce in the decision and give the slave my feeble aid in other departments of anti-slavery service.

I have the satisfaction of leaving the paper, for the few remaining numbers of the year, in the able and faithful charge of our beloved brother Parker Pillsbury—whose appointment the Board of Managers, at their recent meeting, unanimously sanctioned, and should my re-appointment take place at the annual meeting, brother Pillsbury has consented to conduct the paper till my return from England.—May the blessing of Heaven attend his labors, as I am sure will "the blessing of him that is ready to perish."

I shall endeavor to apprise the readers of the Herald, as early as possible, of the doings of "The World's Convention"—and of other interesting anti-slavery incidents of my mission.

And now with affectionate farewell to my beloved companions in arms, in this great moral conflict, I take leave of them, asking their prayers that I may labor faithfully and efficiently in the great service they have assigned me, my incompetence to which presses upon me the more heavily, as the time of embarkation in it approaches.

To my "dissatisfied" brethren I bid also farewell, with the kindest feelings—assuring them, one and all, that I have no *dissatisfaction* towards any of them, but in behalf of the cause in which I labor.

N. P. ROGERS.

From the Christian Panoply.

Brother Kimball—Your neighbor, in his last Herald of Freedom, says, "Cephas has sent us "an angry, indecorous letter;" and declines publishing any thing from him, without his real name. Although he had, himself, made three several, to say the least, not very decorous assaults on Cephas, (1) and had, also, unsolicited, offered him a place in his paper, (2) yet, when Cephas just asks the use of only about a third part of one of his columns, to correct one or two of his gross misrepresentations, he discovers, all at once, that "Cephas is *a shadow*;" and says, "therefore, we cannot contend with him in the Herald of Freedom."!—Would he not have been rather more fortunate, if he had made his great discovery before he began to "contend?"(3) And, since he did not make it, until he had three times hurled his barbed missiles at "a SHADOW," would it have been any more than fair, and courteous, to allow "a SHADOW" to make one very brief reply?(4) The following is a transcript of the "angry, indecorous letter;" and I now request you, brother Kimball to give it a place in the Christian Panoply, that your readers, and the readers of the Herald, so far as may be, may judge, whether the editor of that paper might, or might not, have some other reason for not publishing it, than such as he has given.(5) Was it, that he did not find it easy, even with his caustic pen, to dispose of its suggestions, to his own entire satisfaction? CEPHAS.

For the Herald of Freedom.

Mr. Rogers—I ask the use of about one third part of one of your columns, just to correct one or two of your unkind misrepresentations. In the first place, I must request your readers to observe, that what Cephas mentioned as a cause of lamentation, was NOT, as *you* would have it, that "certain Christians have undertaken to deliver their enslaved countrymen from bondage—and 'men of no religion' are seen hand in hand with them helping on the work." To this, on the contrary, it was expressly said, there might be no objection. But, what *was* objected to was, that Christians, and Christian ministers, should unite with men of no religion in denouncing brethren in the ministry, as unworthy of confidence and support, and in passing other similar resolutions.—*This*, I *did* say, and *this*, I *still* say, "is a lamentation, and shall be for a lamentation."(6)

You are also pleased to speak of "Cephas, and his brethren," as being "seen hand in hand with slaveholders. With whippers of enslaved women, to drive out of them unpaid—*man's* labor in the field! White tyrants, who catch people and shut them out for life from the light of the bible, and the chance of salvation. These," you say, "are their hand in glove messmates."—Now any thing concerning Cephas, more utterly devoid of truth than this, it must be impossible for him who "is a liar, and the father of it," to instigate you to write and publish.(7) Yet this, and some other things, in your notes on Cephas, of a somewhat similar character, I think are no more than a FAIR—perhaps I should even say, no more than a RATHER MODERATE—sample of the ribaldry and abuse (8) with which the editorial columns of the Herald, so far as I have had opportunity to judge, too constantly teem; which, I suppose, have already driven away some of the most respectable supporters of that paper,(9) and which, if persisted in, I should think must continue to drive them away, until not an individual, who can lay any just claim to a single iota of Christian kindness and candor, will be found on its list of subscribers. CEPHAS.

The following is a copy of another brief communication, subsequently sent to the editor of the Herald, of which he does not deign to take any notice, and for which a place in the Panoply is also requested.(11)

For the Herald of Freedom.

Mr. Rogers—I write this line, just to inform you, and your readers, that, in your characteristic remarks on Cephas, in the last Herald, [March 21,] you have entirely mistaken your man. Cephas is not a nephew of the late Rev. Dr. Noah Worcester; he is not the minister of Littleton; neither was his person seen, nor his voice heard, at the anti-slavery meeting in that place, in January last. I just add, moreover that he is not in a situation to be at all affected in his pecuniary interests, by the recent unkind and unchristian anti-slavery movements against ministers of the gospel. Farewell.

CEPHAS.

Brother Kimball will also allow me just to subjoin here, in answer to a suggestion from "another Littleton Friend," mentioned by the editor of the Herald, in his note on Cephas of Saturday last, that whoever *Cephas* may be, he certainly has no son, either of the name of *Worcester*, or of any other name,(13) who has either *penned* or *suggested*, a single sentence of what has recently been published in the Christian Panoply, with that signature affixed to it.—Cephas claims every word of it, as all his own; and if there be any thing in it which is blameworthy, we alone must bear it.

April 6, 1840.

(1) We think it will be found that we did not *assault* Cephas. We did not know there was *such a spirit abroad*, until he made his *assaulting* appearance in the Panoply. He there attacked anti-slavery. He assaulted that, and that is assaulting us. Whoever strikes anti-slavery, hits the Herald of Freedom. We *could* not have assaulted Cephas. He did not exist in season to enable us to assault him. He began his being with an assault on our cause. But probably Cephas thinks defence against a minister is equivalent to an assault.

(2) Not as we remember without coming under his real name. Our notice of Cephas was over our own name. We invited Cephas if he would come out from behind his mask and let us see whom we were dealing with. But Cephas dare not unmask.

(3) We will war with Cephas or any other apparition that gibbers against the anti-slavery cause, in the Panoply,—but if he wishes to come into the Herald of Freedom, he must unmask. What objection has he? Does he not like to bide a conflict under his own Reverend name? Is it honorable or just to seek a quarrel with us on such terms? Is it not cowardly? What is the credit of slaying "Cephas"? What compared with the deathless renown of bringing to the ground the REVEREND Mr. What's-his-name! If the Reverend wearer of the mask of 'Cephas' wishes the cover of that tortoise shell, he must content himself with the boggy flats of the Panoply. We will continue to notice him as in that region.

(4) We will notice him as a *shadow* so long as he keeps himself in that *twilight* periodical where he first walked. But when he seeks admittance among substances—in day light—and among people of undisguised faces and hearts, he must conform himself to his company and condition and cast off his umbraism. Besides shadows would not feel at home in the Herald of Freedom. There are no opacities here to interrupt the sunlight of Truth and thus cast "Cephas" any dusky companions.

(5) We promptly settle that question by copying it from the "*Christian* Panoply." We choose to give the Panoply credit for such originalities. We will publish any thing that the Reverend —— —— *dare write over his own name.*

(6) We deny that this is any misrepresentation at all. Cephas' lamentation was on account of the anti-slavery resolutions at Littleton, and those resolutions we here reassert are carrying out, legitimately, the undertaking to deliver the enslaved from bondage. We charged Cephas with lamenting that certain Christians had so undertaken, along with those he calls "men of no religion." If they lack religion, they display some striking traits of *christianity*. And what is that religion of Cephas and his brotherhood, which plays the Priest and the Levite toward the suffering slave!

(7) Here is something savoring *slightly* of the *anger* and *indecorum* we attributed to Cephas' epistle. Is it not angry—and if we had used it towards slaveholders or their apologists, would not Cephas have called it something worse than *indecorous!* But Cephas denies the truth here. His very communications for the Panoply prove him—show him—exhibit him "hand-in-glove mess-mate of slaveholders." He is assailing the anti-slavery movement. That is being hand in hand with slaveholders.—That is the only way he can be hand in hand with them up in Littleton. They don't wish him to co-operate or try to, in any other way than this. The northern ministers, say the slaveholders of Missouri to Henry Snow of Quincy, Illinois, stand aloof from the abolition movement,—which they would not do if they thought slaveholding a sin.—And is not conduct, which declares the innocency of slaveholding, a co-operating—a going hand in hand with it? And do not slaveholders whip enslaved women and drive out of them unpaid *man's* labor in the field? Are they not white tyrants who catch people and shut them out for life from the light of the Bible and the chance of salvation?—And shall the New-Hampshire man, who assaults the movement that is disturbing these tyrants and bringing the burning light of universal indignation upon their crime, shall he put on the mask of this *scripture* name to conceal the turpitude of his act or direct the mind of the reader from considering it. *Caiaphas* were a more befitting signature than "Cephas."

(8) We adapt our language to the pro-slavery subject and pro-slavery advocates with whom our duty bids us deal.—If it is *low*, it is the fault of the cause we assail. As to the word "abuse," it comes with an awkward grace from the lips of the Reverend shadow, who here utters it—Deserved severity is not abuse.—Truth is not abuse. It is never called so by those it does not hit. Cephas would not call it so, did it not touch him, disguised as he supposes himself to be, between the joints of his harness.

(9) It has driven away none but those who are so "respectable" that they can't bear the truth.—Those it has driven away—and it will drive them, after they are away. They don't escape it by withdrawing their paltry subscription. The slave's cause asks not their coward patronage.—It needs it not. Let them reserve their money, that they may consume it upon their lusts, and pamper their sectarianism. The gold and silver they thus withdraw from the cause of their perishing brother, will canker, and the rust thereof shall eat their flesh as it were fire. Does the mercenary spirit of "Cephas" think to touch our fidelity or alarm our steadfastness, by this ungenerous allusion to the falling off of faithless subscribers!

(10) "Christian kindness"—What is it but a creeping sycophancy towards the South, to get their bloodstained patronage for the northern institutions, and to bespeak their clemency towards a dough-faced, pro-slavery vassalage, that dares not look a master in the face! It is not *christian kindness* to take part with the poor, bleeding slave! And what is "candor"?—A conniving at all the abominations of slaveholdholding—fellowshipping them—hearing them preach—and at the same time, a carping, snarling, malignity towards abolitionists—disfiguring their plea for the slave, and misrepresenting their movements.—This is "Christian candor." We hope they will both confine themselves to the list of the Panoply.

(11) And in going to the Panoply, it "goes to its own place."

(12) We had no objection to publishing this—but that we had warned Cephas, if he wished to come into the Herald, he must unmask.—His "Cephas"ity was our only objection. There had been no *such* anti-slavery movement, as he here describes,—but the letter was so decently civil, that we could have had no other objection to publishing it.

(13) We will never believe that "Cephas" is brother of the venerable Noah Worcester, or brother of the venerable Leonard Worcester, formerly of Peacham, until we see a brother of those men unmasked before us, over such letters as these, and appearing without shame in the columns of the N. H. Panoply.

"The World's Convention."

We announce to our anti-slavery friends the following sums further contributed in aid of our mission to London—

S. E. Coues, Portsmouth,	$10 00
Dudley Ladd, Franklin,	5 00
Jesse Merrill, do	5 00
Friends at Boscawen,	2 00
Do. East Weare,	9 50
Do. North and South Weare,	16 50
J. C. Baker, Boscawen,	1 00
Benjamin Kimball, do.	2 00
Samuel Chadwick, do.	2 00
Thomas Coffin, do.	5 00
William Chamberlain, do.	5 00
Friends at Amherst,	20 00
Do. at Tamworth,	10 00
Do. at Concord,	50 00
Pawtucket Juvenile A. S. Society,	25 00
Professor Dixi Crosby, Dartmouth College,	1 00

The amount necessary to defray the expense of the mission, is estimated not far from $500.—The amount subscribed, as stated in the above and in our last, is $404 50. We shall keep an exact account of expenses, and render to our anti-slavery friends on our return. Further contributions may be directed to GEORGE KENT, Esq., should any desire to make them.

OMISSION. We should have added to our account of contributions to the London mission, four neat anti-slavery volumes, (Songs of the Free—and Alton Riots, by President Beecher,) from the Book Store of our friendly neighbor, Israel S. Boyd. Mr. Boyd is not a professed abolitionist, but has too kindly feelings and too much good taste, to let an undertaking like this pass entirely unnoticed. We add with great pleasure also, the liberal order of our brother Ezra W. Avery, of Plymouth, for a pair of boots at Boston, of a value suited every way to the floor of "FREEMASON'S HALL," or even the *platform* of "EXETER HALL"—where the World's meetings are announced to be holden.

To Delegates to New-York.

We inform as many of our friends as possible at this late hour, that passage by cars from Boston to Providence, is provided at $1 00—and by the Steamer "Massachusetts," from Providence to the City, chartered for the trip, at probably half the usual fare—and board at No. 63, Barclay street, for 50 cents a day. This is announced from Boston as provision for "old-organized" abolitionists. The Cars will leave Boston at half past 12 o'clock, Monday the 11th.

Littleton Resolutions.

We are greeted, as we are about starting on our long and most interesting and important expedition, by the following note of cheer from the old fashioned abolitionism of Littleton, in our native Grafton. Old Grafton Anti-Slavery—like its old-organized Temperance, is always about 50 per cent. above par.—The choicest type of it is found where the freest streams run—where the *unnavigable* waters leap and bound on their way to the low-lands.—There the land wont yield crops, without the farmer yields the labor,—and there the anti-slavery farmer knows too well the value and the preciousness of human labor on the face of the ground, to endure the idea of its being enslaved.—There flourishes the *fourth proof* abolitionism—enduring as the hard granite—and sterling as the gold of Ophir.—When New England is generally supplied with it, slavery will *have died.*

We do not appropriate to ourselves the kind laudatory expressions of our Littleton friends as to editorial ability. We attribute them to their partiality for the cause and to any degree of fidelity in its advocacy. That we have *meant* to be *faithful* is true. We claim no more.—We *claim* not that.—But when *intended fidelity* is attributed to our humble labors, we acquiesce in the approval—and we thank God that we have been enabled to abide by our integrity as firmly as we have done. The prospect at times has been gloomy—to the eye of any thing but strong faith. The love of many was waxing cold, around us, and the staves on which we inclined to lean, proved broken reeds, to *pierce*, instead of *sustaining*.

But we despond no more.—Our anti-slavery movement *cannot be* NEW-ORGANIZED in NEW-HAMPSHIRE! Those who attempt it, will be thrown from the enterprise by its own indignant action.—Those who rise up to such an undertaking will *rise to fall*.—Any temporary success they may seem to meet with, will only prove eminences *to fall from*.—Anti-Slavery cannot brook such modification. It will not endure it.—If Anti-Slavery is to be triumphant, its primitive character is to be maintained. If the slave is to go free—abolitionism is to go unmuzzled and unmodified.

We thank our kind Littleton brethren for their cheer—but more for their fidelity. We trust they will be on the ground here in June, to assert their abolitionism at the Annual Meeting.—And we trust the Anti-Slavery of the whole State, will pour its tributaries in here, on that occasion, to mingle in overwhelming confluence.

Resolutions passed by the Littleton Anti-Slavery Society, May 1, 1840.

Resolved, That the Herald of Freedom is a publication, which most faithfully and ably advocates the abolition of slavery, and the breaking down the prejudice against color

and caste, which countenance and sustain slavery.

Resolved, That the cause of the abolition of slavery is, in this State, greatly promoted by the Herald of Freedom, and by the aid of that publication, is steadily advancing, notwithstanding the violent opposition to it from foes without, and dissentions within the ranks of professed abolitionists.

Resolved, That the present editor of the Herald of Freedom deserves the deepest sympathy, and the most generous pecuniary and intellectual aid of all true and hearty abolitionists, while sustaining that publication with distinguished courage, ability, and fidelity, under trials and difficulties the most severe and appalling.

Resolved, That though the present editor of the Herald of Freedom is not to be accounted super-human, or devoid of the infirmities incident to the best men possessing ardent temperament, deep philanthropy, and a strong sense of right and wrong, yet he possesses talents of rare excellency for editing the publication now under his control.

Resolved, That, notwithstanding many professed friends of the slave censure the present editor of the Herald of Freedom, for exercising unchristian temper and unwarrantable asperity in his editorial remarks, yet it is in vain to search most of their writings for examples in practice of their own precepts; and that this circumstance, humiliating as it may be to the pride of man, should teach all to extend to others the same charity which they would ask for themselves under similar circumstances.

Resolved, That the most pointed barb in most of the editorial remarks of the present editor of the Herald of Freedom, is their *truth;* and that its goad awakens many to an attention to the subject of abolition, who would otherwise remain in stupid indifference to it.

Resolved, That the present editor of the Herald of Freedom deserves the support of all abolitionists, in the general course pursued by him in establishing the lines and defending the frontiers of the disputed territory of human rights.

Resolved, That the foregoing resolutions be published in the Herald of Freedom.

For the Herald of Freedom.

The Clerical Letter.

Br. Rogers,—For several months past it has been apparent to the wakeful sentinel on the watchtowers of our enterprise, that an extensive and vigorous movement was on foot to arrest, if possible, the progress of the anti-slavery cause in this State, and if unsuccessful in the attempt, to divert the efforts of the friends of freedom into a new and less objectionable channel. Our recent measures have waked up to active opposition the deep and settled enmity to our principles, which, from their first announcement to the world, has been silently slumbering in almost every pulpit and sanctuary in the land. They have arrayed against us that terrible and all-conquering foe of human freedom which, on the other continent, and under a religion somewhat darker in some of its features than our own, invented and controled the bloody inquisition, to curb the heavenward soarings of unfettered mind. It can no longer be disguised that the great body of the clergy of this State are, for some reason, the "deadly enemies" of the anti-slavery cause, and are now placing themselves in the van of the opposition. From choice or necessity they are laying off the mask under which their true sentiments have hitherto been concealed, and are preparing to assume an attitude of open hostility, trusting to crush our infant enterprise with the might of their "influence and power."

The policy of this new and *baptized* opposition is to foreclose against us every avenue to the public mind and heart, and thus to parallize our influence, and render our efforts in the cause of freedom unavailing. For the accomplishment of this purpose it unblushingly resorts to slander, detraction, and falsehood, and avails itself of the prejudices, the sectarianism and the bigotry of the land. It raises against the advocates of the cause the mad cry of heresy and fanaticism, and thus awakens the fears of the pious, and the jealousy of the conservative and judicious. It fears not talent or learning, but the spirit unfettered by bigotry, and unawed by power, is the object of its dread, and the choicest mark for its most envenomed shafts.

As an advocate and agent of the cause my private and christian character has unfortunately been made a prominent object of its maledictions, and has received the most unceremonious treatment at its hand. While the mob has occasionally attempted to over-awe me by its august presence and the threat of personal violence, and in one or two instances has slightly disfigured my exterior, the ministry with a similar object in view, has repeatedly aimed its deadly thrust at my reputation, and by gross misrepresentation and unblushing falsehood has essayed to render me odious in the eyes of community. In private or in public I have been accused by different members of the profession of the crimes of *falsehood, theft, robbery*, and *purjury—of possessing "the very spirit of the bottomless pit"—of designing "to destroy the marriage institution"—of treachery to the cause of Christ, and of disrespect to the ministry.*" Such accusations, however, have seemed to me to need no refutation, and the only mention I have ever made of them, was in illustration of the spirit and feelings of the ministry towards our enterprise, and I did hope that circumstances would never require me to leave, for an hour, the delightful employment of pleading the cause of enslaved humanity, and of bringing the wanderer home to Christ, for the painful duty of publicly vindicating myself against the accusation of my brethren. And now no considerations of a personal nature could induce me to take up the pen in my own defence, but your paper of the 25th April, contains a letter from the pen of the Rev. Mr. Tracy of Boscawen, of so extraordinary a character, that I cannot, in justice to the cause, (for assuming whose mantle my character is evidently therein assailed) allow it to pass unnoticed.

This letter contains charges against me of the most sweeping and appalling character—charges which, if true, ought to consign me to the shades of infamy here, and must certainly render me obnoxious to the frown and indignation of my heavenly Father hereafter—and calls on the "ministry" in the most urgent and impressive manner, as a "solemn duty," "to *oppose* such a man with all their influence and power," and on "every member of the churches of Christ to do the same." These charges came backed by the authority of one who stands high in the affections and esteem of community, as a chosen embassador of the Prince of Peace, whose position eminently qualifies him to judge of my character and influence, and who, unless totally destitute of spiritual discernment, must know with certainty, I think, whether they are true or false. It would mitigate my regret in view of the accusations contained in this letter, to suppose that their author might be laboring under misapprehension as to my true character and designs, but circumstances forbid such a supposition.

Mr. Tracy knows me "*well*," as he affirms—knows "my manner of life"—knows, or might know my principles and mode of teaching—and has made up his judgment, not in an excited and perturbed state of mind, but in hours of cool and deliberate reflection. His letter, it will be perceived, charges me with trencherous designs against the church of Christ—designs which none but a confirmed atheist could entertain—and calls on that church to cast me from her bosom, as an infidel and traitor! It holds me up to the world as a "*dangerous* man"—inculcating "*outrageous* sentiments" whose breath is mildew and whose very touch pollution—and by whose "*wretched* influence" the "*church*" is in imminent danger of being "divided," "*cursed*" and "ruined!" All this it does with a full and intimate knowledge of my character, as the writer himself alledges. Hence, as these accusations must be either true or false, it follows as the only legitimate conclusion either that the Rev. Mr. Tracy is a hypocrite, and like the proud and stubborn Scribes and Pharisees who accused the Son of God of casting out devils through Beelzebub the prince of devils, has obstinately closed his eyes against the light and rejected the truth, secretly plotting against it, or that I am as he affirms, in league with the kingdom of darkness, and while professing the most ardent and devoted attachment to the Savior, have, like Judas, lifted up my hand to betray him. And as both of us are professed ministers of Christ, there can be no doubt that were he now on earth, he would say to us as he did to his disciples, "One of you is a devil." For there is evidently between us the same discrepancy of intrinsic character and aims, as existed between Judas Iscariot and the Eleven.

Our principles, and the influence of our example and instructions are as widely different as were the Gospel of Jesus Christ and the traditions of the Elders; and in our professions and advocacy of Christianity our real object is as diverse, as were the aims of the zealous Pharisee of Tarsus, and the great Apostle to the Gentiles.

Standing, therefore, before the community as I now do, in an attitude of hostility to one, (or rather, as I shall hereafter show, to many) of the accredited ministers of Christ, I tremble in view of my position, and often while contemplating the fact that one of us must be in the broad road to death, ask with deep and painful solicitude, "Lord is it I?" To settle this momentous question intelligently, I have carefully availed myself of every means within my power,—deeply sensible that on it depends the salvation of my own soul, and possibly the souls of others.—I have felt deeply and reflected much on the subject of our differences—have lost no opportunity to converse and pray with my opponents upon them—have courted, and even importuned discussion in presence of the people, that we might avail ourselves of the benefit of their judgement—and have daily sought in secret the enlightening influences and teaching of the Holy Spirit,—and more than this I know not that I can do. And if in this course I 'perish,' my doom seems to me inevitable. In this controversy my path, I can now clearly see, is planted with thorns. "On the side of the oppressor are wealth, and influence, and power," and that influence and power will be employed to crush me and my coadjutors as it has already crushed our enslaved brethren at the South.—But shun it I cannot, strong as it may be, without violence to my reason and conscience—the "dearest and best" and most inviolate of earthly friends. That my faults are many and great I deeply feel and deplore, and often fear that my indifference to the wants and woes of my fellow men will incur the displeasure of my heavenly Father,—but that I should ever have been thus sternly denounced by ministers of the gospel for my zeal in the cause of humanity perishing in chains and heathenism in this *professed* Christian country, fills me with astonishment.—And often am I compelled to sit down and weep over those who are endeavoring to draw down upon me the contempt and indignation of community, and to crucify in me whatever, by the boundless mercy of God, there may be of Christ's glorious image, that I may become like themselves—heartless spectators of human suffering.

I would ask the attention of community to this letter, not for the purpose of self-vindication—for that is matter of small moment, so long as the iron heel of the oppressor is on the necks of three millions of my fellow countrymen—but as an important illustration of the relative position of the two great antagonist parties into which the American people are now divided on the subject of slavery, and under whose respective banners they are now rallying for a conflict "*sterner and stronger*" than any that has ever yet disturbed the repose of any portion of the human family. *The religion of this country is a slaveholding religion—its ministry is a slaveholding ministry,—and its government is a slaveholding government,*—and we ought not to flatter ourselves with the hope of vanquishing these Goliath enemies of human freedom, without the baneful necessity of strewing the battle-ground with the carcasses of the slain.

This letter may with propriety, I think, be regarded as a fair specimen of the opposition to abolition throughout the country, but especially in this State. Its spirit and sentiments are the very essence of pro-slavery.—They are the spirit and sentiments of the pro-slavery pulpit, the pro-slavery church, and the pro-slavery people of the land. The letter embodies, and faintly shadows forth the views and feelings of most of New Hampshire's Orthodox Clergy—though they have not the moral courage and manliness to own it publicly, or are too deeply skilled in artifice to do it. *They* regard and treat me as a "*dangerous* man," and as one of them recently remarked—would rather *their* parish should be visited by the cholera, than by "such a man. They *all* "*feel*" *deeply* "on this subject," and are '*bold—decided—firm*—yet judicious and *prudent*' in defending 'the dear people of' their 'charge' against "the *wretched* influence of such a man as Foster." They will countenance and support the Rev. Mr. Tracy in this attack upon my *character and reputation*, as that gentleman did one of his wealthy and influential church members in a similar attack upon my person.—And for the obvious reason, that the spirit of pro-slavery is *one* and the *same* throughout the State and land, slightly modified only by the natural temperament of the bosom in which it lurks, and the circumstances with which it is surrounded. Hence, what I have here said of the writer of this letter, is applicable to the opponents of abolition as a class. In this controversy, Mr. T. is a faithful representative of the entire opposition. They are all engaged in a common cause—they find in each other a kindred and commingling spirit, and they will stand or fall together.

The accusations contained in this letter, on the other hand, are brought against me, not as an individual, but as an agent and representative of the anti-slavery enterprise, as is apparent from the letter itself, and from the design of the writer. They are equally applicable to every faithful abolitionist in the land and world. They apply to all who refuse to countenance and support, as disciples and ministers of Christ, the southern slaveholder, and his more guilty abettors and apologists at the North. The communication itself is the offspring not of personal malice or ill-will, (for Mr. Tracy and myself have never been personal enemies,)—but of deadly hatred, and determined hostility to the anti-slavery enterprise.—Nor is there any thing in my "rash measures" which is peculiar to myself. I am only treading in the footsteps of more experienced and successful lecturers.—Hence, that letter is an attack upon the cause, and what is there said against me, is said against the entire anti-slavery phalanx of the nation—and it is not the sentiments of an individual merely, as has already been shown, but of every thing on earth and *beneath* that is opposed to our heaven-born enterprise. It was not the *Reverend* Mr Tracy, but the "unclean spirit" of pro-slavery "dwelling in him," that uttered the significant exclamation "a *dangerous* man"—and the language of this hateful monster is the same, whether he speak through the pulpit, the press, or the mob.

If the view I have here presented be correct, the controversy between Mr. T. and myself looses entirely its personal character, and becomes a war of antagonist principles and contending parties—It is pro-slavery shooting its envenomed arrows at anti-slavery.—It is the embodied spirit of the entire opposition of the land, accusing the abolition enterprise of cherishing the "spirit of hell," and of designing to "ruin the influence of the ministry," and to "destroy the 'peace and happiness of the churches of Christ," and hence that ministry, and those churches are invoked to repel and destroy this troublesome and dangerous foe.

Such, then, is the relative position and character of the two parties which now divide the people of this country on the question of slavery, and are struggling for supremacy and control over the public mind. The one is the vigilant and uncompromising foe of human enslavement, and of all oppression, and is now bending its exertions mainly to the abolition of American slavery. The other is the no less vigilant and uncompromising foe of every effort for the overthrow of that bloody system, and the general enlargement and extension of human freedom, and is now straining every nerve to arrest the progress of the anti-slavery enterprise as such. They are arrayed against each other in martial conflict, and as "sure as there is a God in heaven," one of them must perish—perish not only as a party, but perish in its individual members. For their principles are as different as light and darkness, and the spirit they breathe as the songs and praises of the rapt seraphim in heaven, and the wailings and despair of the lost spirits in hell. I speak not unadvisedly when I say, that we or our "opponents are the enemies of God, and that the only union now existing between us, within the pale of the church, is "the union of oil and water confined within the circumference of the same vessel! To which of us that appalling appellation belongs, every man must decide for himself. We of course apply it to them. "For if they love not their brother whom they have seen, how can they love God whom they have not seen?" For nine long years has the wail of the perishing bondman been wafted to us on every southern breeze, but they have obstinately closed their ears against his cry, and left him to pant and welter in his gore—nay they have even exposed to insult, scourging and death, the few whose bosoms heave with the sigh of pity and compassion for his wretched lot. We do not say that there are *no* christians among them, but unless we greatly misapprehend the spirit of christianity, the number is *small*, and these are in the rank of the enemy, and are clad in his "panoply." The swelling tide of popular sentiment may eventually sweep them all into the anti-slavery channel, where they will be borne along by its resistless current to the great ocean of universal Freedom, but they must repent and be converted, or it will leave them short of the "haven of eternal rest."

For the purpose of aiding those who may take an interest in this controversy in forming a more correct opinion of its merits, I have appended *explanatory* notes to Mr. T's letter and shall send it to you for re-publication; but as this communication is already too long, you will defer it if you please till your next number.

Yours in the cause of universal Freedom,

S. S. FOSTER.

Canterbury, May 6, 1840.

We are favored with the following article from one of friend Cartland's pupils, in his free school at Weare.—We understand he is a mere youth, and fresh from the plough-fields of Old Hillsborough. We ask our pro-slavery preceptors to read it and see how anti-slavery teaches boys to write and to feel. We commend this noble "composition" (for we understand it was that school exercise—ordinarily so tame and unmeaning) to the parents of New Hampshire, who have boys to send "*to the Academy.*"—Compare it with the standard productions of your *exhibition* days and your college quarter days,—and even your *commencement* days,—for heart and principle, and strength and manliness of meaning! The young Ameses and Henrys of the land will spring up in the anti-slavery schools. Brother Cartland keeps one in the pleasant town of Weare.—And brother Kinsman keeps another in "LIBERTY HALL," on the beautiful street of Pembroke.—We might mention a few others. Let those, who want character bred in their pupils fit to meet the times that lie ahead of us, send them to the charge of an anti-slavery teacher.—These pro-slavery bred children will wilt and wither and fail in the day of extremity like the shade-nursed plant cast out under the noon-tide sun—or the tall and rootless forest tree, when shorn of its thick standing neighbors and left alone to buffet the winds with the pasture oak.

Anti-Slavery is a nursery of moral heroes. Like Aaron's serpent swallowing the sham serpents of the magi—it will merge and whelm the vapid spirit of the times that shuns to enlist in its invigorating warfare.

We hope this young Hillsborough ploughman will give the slave another lift in the Herald of Freedom. Our little sheet is the open Album for the gallant young farmers to write in.

Slavery.

I cannot but give utterance to the deep and increasing interest which I feel in the cause of liberty and humanity. It is a cause which belongs to no country exclusively, but overleaps all geographical and national boundaries. I think, however, that before sympathising with the down-trodden in foreign lands, we should remember the bleeding bondmen in America.—The friend of freedom and equal rights is met at the threshold of his labors with various objections. He is told by pro-slavery men that the slave is not prepared for liberty; that he is ignorant and feeble. But what has caused his degradation? His chains. Strike these off, and then if he does not regain his native manhood, we will yield the point to our opponents and assist them in re-enslaving him. He has been so long wrapped and depressed that he has lost his wonted elasticity of thought and action. But allowing that he is thus degraded, will continuance in slavery prove a remedy? Suppose I find a man intoxicated, and rolling in the gutter; what must I do to help him out? Why, according to the arguments advanced by the anti-abolitionists, I must *give him more rum!* What inconsistency.

Again, we hear it repeated, "They cannot maintain themselves." Cannot support themselves! By whom is all the opulence of the South produced? By the slaves. Whose sinewy arm smites the anvil in Georgia and Alabama? The slave's. Whose sweat has flowed profusely on the cotton plantations of the South? The slave's. It is by the labor of unrecompensed bondmen that the planters obtain their vast wealth. What a strange idea, then, to suppose that the slave could not gain his own livelihood were he emancipated—cut loose from his master. Here we see that he not only supports himself, but even his master in extravagance. Yes he keeps those alive who are all the while depressing his spirits; enfeebling his physical energies and crushing him into the dust.—If a man can perform so much labor while in a state of slavery and wretchedness, what could and what *would* he not do under the inspiring influence of LIBERTY.

Again it is said that the free colored man does not fare as well; is not as well clothed and fed as the slave—that he is less happy after having escaped from the clutches of the inhuman dealers in flesh and blood! Probably the frown and whips of a driver have a tendency to sweeten his labor! But does the "fugitive" from injustice return joyfully to his degraded situation? I have heard of one instance. I will relate the circumstance as near as I can recollect it. A few years since, a colored man, who was owned by Richard M. Johnson, now Vice-President of the United States, ran away. Now this was not because Col. Johnson treated his slaves worse than other slaveholders do, for report says that he is very humane; more so than most of his cotemporaries. Well, the slave proceeded to Canada. At last, like the prodigal son, he resolved to return to his master, and he accordingly did. He came to his master and asked forgiveness. On account of his former faithfulness his master received him and accepted his confession. Every thing went on admirably till an opportunity of absconding again presented itself. This chance was improved. But he did not go alone. A wife and child bore him company! Is it difficult to discern his object in returning? It was to rescue a beloved wife and his tender offspring from inhuman bondage. That person whose soul is free from party thraldom, and who dares to assert in the face of the South, and the equally pro-slavery North, that slavery is an evil, and ought not to be tolerated in a free, christian republic, is assailed with the foulest epithets. Such a person is at once denounced as a fanatical enthusiast, who is trying to break down our free institutions and dissolve the Union. Mankind were created free and equal, in God's own image. Will man, therefore, dare to raise his puny arm in defiance of the mandates of the Almighty?

I believe that Jefferson was correct when he said that the accomplishment of this great object—the redemption of our land from the curse of slavery—must depend upon the efforts of the rising generation. They must fight the battle and plant their victorious standard on the enemy's blood-stained field—stained indeed by the blood of their own enslaved and murdered victims. The YOUNG MEN in particular, should resolve that slavery must cease. That the crack of the driver's lash shall no longer be heard in our land—or the curse of slavery longer blight the beautiful savannas of the south, making our country a by-word in the whole earth.

J. D.

Clinton-Grove, 1840.

For the Herald of Freedom.

Mr. Editor: A member of the Baptist Church in New London, N. H., residing in the State of Georgia, hires slaves of their masters to work for him! And the church has very recently recommended the member for the purpose of his becoming a member of the slaveholding church in Georgia, *mis*-named "Liberty Church."—Therefore the excitement, a few days since, caused by the anti-slavery folks in New-London resolving that American Slavery is a national sin, and that all those who do not oppose slavery are slave-makers and slave-holders. The excitement will cause the people here to enquire into the unreasonableness of having a pro-slavery feeling and a disposition to paliate the wrong of holding the colored American in slavery—and cause a union in sentiment that slavery ought to be banished from the land of liberty forthwith—so that three millions of slaves no longer pour forth their sweat, tears, and blood upon our soil.

Q.

New-London, April 1840.

New-England Anti-Slavery Convention.

The Seventh Annual Meeting of the New England Anti-Slavery Convention will be held in the city of Boston, on TUESDAY, the 26th of May next, at 10 o'clock, A. M., and will probably continue two or three days. The various anti-slavery societies in New-England, and the friends of the cause generally, are cordially and earnestly invited to be strongly represented on the occasion.

SAMUEL FESSENDEN,
President of the Maine A. S. Society.
MOSES A. CARTLAND,
Cor. Sec. of New-Hampshire A. S. Society.
CHAUNCEY L. KNAPP,
Cor. Sec. of the Vermont A. S. Society.
FRANCIS JACKSON,
President of the Massachusetts A. S. Society.
WM. LLOYD GARRISON,
Cor. Sec. of do.
PELEG CLARKE,
President of the Rhode Island A. S. Society.
WILLIAM AFLIN,
Rec. Sec. of do.
JOHN T. NORTON,
President of the Connecticut A. S. Society.
S. S. COWLES,
Cor. Sec. of do.

☞ The Weekly Meeting of those ladies who are laboring for the ANTI-SLAVERY FAIR, will be held at Mrs. WILLIAM ESTABROOK'S, on Thursday, at one o'clock, P. M.

Associations, or individuals, in other towns, friendly to the object of the Fair, are respectfully reminded that any donations will be thankfully received, and faithfully appropriated—and are requested to send their articles, or word respecting their probable number and amount, to the care of PARKER PILLSBURY, at the Anti-Slavery Rooms in Concord, as soon as may be practicable. A personal attendance of the donors and other friends, will be desirable.

Concord, May 8.

N. H. ANTI-SLAVERY SOCIETY.

The Annual Meeting of the New Hampshire Anti-Slavery Society, will be holden in the Town Hall, in Concord, on Wednesday, the third day of June next, at ten o'clock, forenoon.

By order of the Board of Managers,

ALBE CADY, *Rec. Sec.*

Concord, May 7, 1840.

Bow Canal.

THE Proprietors of the Bow Canal, are hereby notified that their Annual Meeting, for the choice of Officers of the corporation, will be held at the Phœnix Hotel, in Concord, N. H., on Tuesday, the 26th day of May instant, at 10 o'clock in the forenoon.

GEO. KENT, *Clerk.*

May 6, 1840. 4t 3w

POETRY.

Spring.

BY WILLIAM H. BURLEIGH.

The sweet South-west, so long
Sleeping in other climes, on sunny seas,
Or dallying with the orange-trees
In the bright land of song,
Wakes unto us, and laughingly sweeps by
Like a glad spirit of the sunlit sky.

The laborer at his toil,
Feels on his cheek its dewy kiss, and lifts
His open brow to catch its fragrant gifts—
The aromatic spoil
Borne from the blossoming gardens of the South,—
While its faint sweetness lingers round his mouth.

The bursting buds look up
To cheer the sun-light, while it lingers yet
On the warm hill-side,—and the violet
Opens its azure cup
Meekly, and countless wild flowers wake to fling
Their earliest incense on the gales of Spring.

The reptile, that hath lain
Torpid so long within his wintry tomb,
Pierces the mould, ascending from its gloom
Up to the light again—
And the lithe snake crawls forth from caverns chill,
To bask as erst upon the sunny hill.

Continual songs arise
From Universal Nature—birds and streams
Mingle their voices, and the glad earth seems
A second Paradise!
Sunshine, and song, and fragrance—all are thine,
Thrice blessed Spring!—thou bearest gifts divine!

Nor unto Earth alone—
Thou hast a blessing for the human heart,
Balm for its wounds and healing for its smart,
Telling of Winter flown,
And bringing hope upon thy rainbow wing,
Type of Eternal Life—thrice blessed Spring!

Extract from a 4th of July Poem,

delivered before the Anti-Slavery Enterprise began

Your joy is merciless, while its glad sounds
From more than half the land return in groans;
Throw down your banners lifted to the sky,
They will not float in this impoisoned air.
Away with feasts and song, come, fast and weep—
Away with all defiance and disdain
Of foreign tyrants: humbly mourn our own.
For who are tyrants? they that make men slaves.
With needful food supplied, the slave, say some,
Desires no more, and void of care is blest.
And is it just
To shut him from all rational delight
Until he feel no wants but those of sense,
Then call him happy, to excuse the crime?
Or is it then no blessing to be free?
And were they fools who struggled to obtain
Our independence—to throw off a yoke
Far less oppressive than the one we bind
Da Africa's sable sons? Are they not taxed?
Yea! to the very blood that warms their veins.
No rights have they, not one for self defence.
The master may inflict whate'er he will
On this side death! may lash and maul and kick,
All which these eyes have seen; may chain and yoke—
And if the sufferer but a finger lift
Against the mad man to preserve his life,
The law condemns him, friendless and unheard.
Hail, land of liberty! Come, all ye kings
And tyrants of the world, come near and view
This land of liberty, where men are free
To task, and scourge, and chain their fellow men
At their own pleasure, and without the fear
Of any human bar.
O proud Columbia, hide thy towering head
Low in the dust, in shame and penitence,
Till from thy robes be wash'd the stain of blood;
Then, like a goddess rising from the sea,
Then, rising in thy glory, prove thyself
The queen of earth the daughter of the skies.
I see thy glory with prophetic eye,
I see thee with thy crown of many stars
On thy fair head, and clothed in spotless robes,
Moving in state toward the Atlantic shore:
With one hand casting to the waves below
The last of all thy slave oppressing chains,
And with the other holding to thy breast
The book of God. I hear the shouts of joy
That ring from end to end of thy domain.
I hear the sounds prolong'd from wave to wave,
And now they strike and echo on the coast
Of joyful Africa. The time will come—
Sure as the groans of earth shall all be lost
In the hosannas of millennial bliss—
The time will come, when slavery shall cease.
O for some Wilberforce to lead the van!
To rise and say, 'It must and shall be done;'
To rise the hundredth time, unaw'd by frowns,
Undaunt'd by failures, and repeat the same,
Till victory crown him with a fairer wreath
Than hero ever won or poet feigned.

MISCELLANY.

The Western Recorder gives the following the first rank among the causes of "hard times."

"Politicians may labor to assign causes and provide remedies for the 'hard times;' but serious reflection may lead the Christian to the discovery that our sins are the only true causes, and repentance before God the only true remedy. The invisible agency of God has been and is remarkably concerned in this chastisement; and let those who are free from embarrassment consider it but a light chastisement. Pressing want, distressing embarrassment, or feverish anxiety, has actually come upon the largest portion of our citizens. What then are the causes?—What the duties it imposes, and what the remedies to be applied?

1. We have brought it upon us by the enslavement and oppression of 3,000,000 of our fellow beings, most of them native Americans. According to the estimate of Senator Clay, the citizens of this land of professed liberty, have capital to the amount of twelve hundred millions of dollars, in souls and bodies of their fellow men, and make of them articles of trade; buy and sell, and feed and drive, and work them as the brutes that perish; nay, with much greater severity and cruelty, and by legal enactments exclude from them the facilities of obtaining a better condition in the world to come. Laws exist, that would send Philip to the penitentiary for teaching an Ethiopean to read and understand the sacred scriptures. Nor are such enactments confined to the States where slavery exists; but Ohio and Indiana want neither laws nor officers that would fine and imprison the Saviour of the world, if he were to come among them, as he once did among the Jews, guised in a servant's form, or any of his servants, for feeding the hungry, clothing the naked, taking in and administering to the necessities of the poor stranger, escaping from cruel bondage. In the capital of our nation, we allow our fellow beings to be torn from their families and sold like oxen; we permit the internal slave trade to commit its daring outrages and unparralleled oppression; yea, the laws of the land upbold and sanction it. These are the crimes of the nation, and see how an avenging Providence has responded. Northern merchants first suffer from southern failures, then manufacturers and mechanics come in for their share. Southern credit is prostrated by her slave system, and the North groans under the tide of distress that is rolled back upon it. The out-breaking of lawless violence at the North, in defence of slavery at the South—the burning of houses, yea, of temples dedicated to freedom—the blood of ministers of Christ shed unavenged, is now receiving, to some extent, their reply. Who that contemplates the connection of events, can doubt but that the system of slavery, in various ways, is a principal procuring cause of the present distress.

SKETCH OF MONS. BIHIN. This extraordinary personage was born in Westphalia, 1807, of poor but respectable parents, who gave their son an education commensurate with their limited circumstances. His growth was rapid and astonishing, and although his early life has been marked with no peculiar event, he has, since his arrival at maturity, attracted throughout Europe the attention and curiosity of thousands. He is in height eight feet six inches, and is naturally and finely proportioned. A man of ordinary height can but just reach the bottom of his ear, by holding up his hands and standing on tiptoe! His strength is commensurate with his astonishing stature—enabling him to raise three ordinary sized men, and hold them at arm's length without difficulty; his features are handsome and intelligent, and his manner extremely prepossessing and agreeable.—*N. Y. Des.*

AN AWFUL SLIDE. *River Du Loup, U. C.* April 6, 1840. 'On Saturday morning last, at 8 o'clock, on the south side of the river Maskinonge, beginning at about 8 acres above the bridge, the country for more than two miles above caved into the river, in many places to the depth of twenty acres. Two houses, with several barns and other out-buildings, are buried in the ruins, and about forty animals, such as horses, cows, sheep, &c. &c. No human lives were lost. The whole body of this earth, (comprising several hundred acres,) did not move all at once, but in the course of about three hours. A sugary of about 500 fine maple trees has wholly disappeared: men were making sugar at the time, but had timely notice; seeing the trees moving off into the river, they saved themselves by flight.

'The sight of the place is awful in the extreme. The river being filled with earth and timber for more than two miles in length, to a height averaging over forty feet, has caused the river below to be perfectly dry, and I am just informed, (P. M.) that the water, at the Hon. Pothier Mills, has risen twenty feet, being within one foot of the roof, and his carding and clothing mill has gone adrift. The water has yet more than twenty feet to rise, to be on a level with the earth below, and in all probability, this body of water will remain as a lake forever, the dam being formed of a large portion of timber and stones. It is ruin to the mills above referred to, and a number of farmers have lost their all; several whole farms have moved off entire.'

'THE GOOD MAN REMEMBERETH HIS BEAST.' The late Dr. Parish, of Philadelphia, has left, it is said, $150 a year for the support of a faithful old horse, with directions that he shall be taken to Burlington, have fresh straw every night, be taken out every day for gentle exercise, and do no hard work.

'We are informed that fourteen runaway slaves left Cleveland last week in a vessel for Canada—among whom was John Randolph's favorite servant JUBA.'

The foregoing is from the Painesville Telegraph of the 26th ult. The following is from the Shield and Banner, of the same date, printed at Marshfield, Ohio:

'Within the last three or four months, six or eight wagons have passed through, or near ———, freighted with runaway negroes. On the night of the 9th inst., a wagon with four runaway negroes in it, started from a DEPOT about four miles south-west of ———, accompanied by two abolition whigs, armed with guns and butcher knives, and proceeded towards the grand FOCUS of faction, and treasonable conspiracy, situated about forty miles north-west of ———, where no doubt these runaways will be concealed till they can be smuggled into Canada.'

The sheriff of the county in which Natchez, Mississippi, is situated, has one hundred negroes in jail for their masters' debts, and is about to sell them.

The Indiaman steamship Vernon, 8000 tons, has arrived safe at Calcutta. She had a steam apparatus of 30 horse power on board, to facilitate her passage.

From present appearances, says the Liverpool Albion, the number of persons emigrating this year will be unusually large.—The main stream of emigration still continues to run towards the United States. Already several hundreds have sailed, and berths for several hundreds more are engaged.

UNPARALLELED.—Several travellers who passed over the line of the Wilmington and Weldon Rail-Road a few days ago, reached New-York in 7 days from Cuba. They had four days passage from Havana to Charleston; and three from Charleston to New-York; on the Wilmington and Weldon Road.

Louis Phillippe, king of the French, has adopted the principle of total abstinence; and Mr. Delavan has no doubt but his decision of character will be the security for his adherence to the principle for the sake of his country's weal.—*Boston Recorder.*

About 80 colored emigrants sailed from Baltimore on Sunday morning last, in the brig Porpoise, for British Guiana.

Volta, a celebrated engineer of Como, is negociating for the exclusive privilege of constructing a tunnel through the Alps.—The work, it is estimated, can be accomplished in 30 years.

ANTI-SLAVERY LETTER PAPER, for sale at this Office, and at I. S. BOYD'S.
For sale also at E. BRACKETT'S.
Any quantity furnished at short notice.

NOTICE.

WILL be sold at PUBLIC AUCTION, on Saturday, the 30th day of May next, at 2 o'clock, P. M. at the office of the subscriber, unless previously disposed of at private sale, the copy right of the following works: Right of AMERICAN DEFINITION SPELLING BOOK, for the United States; PROGRESSIVE READER; PROGRESSIVE PRIMMER. Also, STEREOTYPE PLATES for most of the above works. One third right of WRIFFORD'S CHIROGRAPHY. One share in Church Organ.
Inquire of ALBE CADY.
Concord, April 25, 1840.

Merrimack House.

THE subscriber having leased the above named house in Concord, intends to try the experiment of a TEMPERANCE HOUSE in the Capital; and would respectfully invite the friends of Temperance travelling through Concord, to give him a call—and he assures them that no pains shall be spared on his part to render their call or stay pleasant.
☞ Boarders accommodated on reasonable terms.
STEPHANUS KELLY.
Concord, March 6, 1840.

THEOLOGICAL BOOKS
AT
I. S. BOYD'S,
No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a *very low price*, may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them uninjured. Clergymen and others wishing to purchase are requested to call and examine for themselves.
Concord, February 8, 1840.

Hair Work.

LADIES French Frizetts, Puffs, Curls & Braids, Gents Wigs and Top pieces; for sale by
E. BRACKETT, *Agent.*
At the old stand No. 3, Low's Block, Concord, N.H.

PERFUMERY.

JOHNSON'S, Bear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by
E. BRACKETT, *Agent.*

Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of
Theological, School, and Miscellaneous
BOOKS,
STATIONERY, JEWELRY, FANCY GOODS, TIME-PIECES, &c.,
for the benefit of his creditors, at his old stand,
☞ No. 1, Low's Brick Block,☜
and respectfully solicits the patronage of his former customers and all who may favor him with their patronage.
I. S. B. would also give notice that he continues the sale of the INDIAN PURGATIVE PILLS, very extensively used. Also,
Dr. BEACH'S Medicines of various kinds, and
Dr. PRESCOTT'S do. do.
All which are highly approved.
Concord, Jan. 23, 1840.

Found.

ON the 2d of April, a wallet, containing several letters to different individuals, and several bills and notes supposed to be the property of Ebenezer Bartlett, of Campton. The owner can have the same by proving property and paying charges.
FURBER BROWN.
Concord, April 3, 1840.

Fancy Articles.

BEAD BAGS and Purses; Fancy Boxes, various patterns; Silver and German Silver Pencils; Silver Thimbles; Spectacles; Shell and Horn, back and side COMBS of every description; Fine Ivory and Dressing Combs; Traveling Baskets and Kabots; Patent solid head and common Pins; Needles; Indelible Ink; Indian Dye for coloring the Hair; Snuff and Tobacco Boxes; Razor Straps; Children's Paint Boxes, Children's Toys, &c., together with a general assortment of Fancy Articles too numerous to mention. For sale by
E. BRACKETT, *Agent.*

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:
A REAL BLESSING TO MOTHERS.
Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.
This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.
The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by
JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS, }
Dr. Evans' Medicines are for sale at I. S. Boyd's.
Dec. 21, 1839. 43 1y.

Dr. Wm. Evans'
CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic doulureaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.
ENVIABLE DISTINCTION.
In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.
BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the
REGULAR AGENTS.
Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.
—
Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,
Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.
Dec. 21, 1839. 43 1y.

OMAN'S BONESET PILLS.

No. 3, Low's Block, Concord, N. H.
TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers with less danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.
The above valuable medicine for sale by EDWARD BRACKETT, *Agent for the County of Merrimack*, at No. 3, Low's Brick Block, Concord, N. H.
Price 25 cents per box, 30 Pills in a box.

Medicine to Lend.

HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sores of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of his salve for testimony to sustain it, he will appropriate one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. All above a line drawn around the roll may be used at the proprietor's expense and the remainder returned in thirty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be.—Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, he will only request people as they prove it, to communicate the result to their neighbors.
SAMUEL HARDY.
☞ *The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*
Cornish Flat, June 15, 1839. cowly

JAMES EATON,
MANUFACTURER OF
RIFLES, Fowling Pieces, MUSKETS,
AND LOCKS OF ALL SIZES AND DESCRIPTIONS.
PERCUSSIAN CAPS,
WHOLESALE AND RETAIL.
☞ **Repairing done in the best manner.**
29 CONCORD, N. H.

BRUSHES.

HAIR BRUSHES of every description—Teeth, Shaving and Shoe and Flesh Brushes, at
E. BRACKETT'S, *Agent.*

Proposals for reviving the "GENIUS OF UNIVERSAL EMANCIPATION,"

PROSPECTUS
OF THE
GENIUS OF LIBERTY.

By the death of Benjamin Lundy, the cause of the oppressed has been deprived of his valuable labors as the Editor of the Genius of Universal Emancipation, and its friends have been left without a medium through which to declare to the world their detestation of oppression, their compassion for their suffering fellow-men, and to disseminate and sustain their just and benevolent doctrines. The subscriber, having been solicited and encouraged by the Anti-Slavery friends in Illinois, is induced to issue these proposals for reviving the Genius of Universal Emancipation, under the title of the Genius of Liberty.

In assuming the management of this publication, the subscriber will esteem himself privileged in being able, by the assistance of its friends, to give it life and vigor, without essaying to make good the place of his predecessor, or arrogating the talent and influence of one of the greatest philanthropists of the age. But as the Genius of Universal Emancipation *was always*, it will be the object of the publisher of the Genius of Liberty, to make it the fearless and unflinching opponent of oppression in every form, and particularly *Slavery in the United States.*—Eschewing all other denominational and party interests, he will not allow its influence to be trammeled, or distracted from the great subject to which it will be mainly devoted. As it will be the uncompromising foe of the "dark spirit of oppression," it will afford no countenance to those who give aid to, or are the apogists of Slavery, whether they be of the clergy or laity, whether citizens or rulers, or whether in "in high places or low places"—and shrinking not from the contest with the open or disguised enemies of the rights of men, but supported by the force of truth, it will "smite with the sword of justice." Being confident that he can avail himself of the aid and experience of the many old and tried champions of human rights in the Western States—most of whom left their homes "for a lodge in some vast wilderness," beyond the sight and sound of Slavery's cruelties—the subscriber is sanguine in his hopes that, if his exertions are sustained agreeably to the confidence inspired by the noted benevolence of abolitionists, he shall not altogether of making the GENIUS OF LIBERTY the true and all-powerful Genius of universal emancipation.

But while the Genius of Liberty will be mainly devoted to the interests of the enslaved, its columns will be open to subjects that will elevate the morals, expand the intellects, improve the finer feelings, and give zest and stability to the social and domestic relations of the intelligent and enlightened freeman—and teach him the better to observe and discharge an American's rights and duties. Combined with the exertions to break the iron fetters from limbs of flesh and blood, and give liberty to all people, should be efforts to improve the minds of those who are free, and enlighten those who have been in bonds, that we may bequeath, with its principles unimpaired, the blessings of freedom to posterity. To this end, a small portion of the paper might be devoted profitably to political economy, and to philosophy and science, for the benefit of the practical man.

To make the Genius of Liberty more acceptable to the people of the Western States generally, and that it may secure a greater share of patronage in the Eastern States, and thus enlarge its field of usefulness, it is proposed to devote a portion weekly to the consideration of the advantages, and the rise and progress of the Western States. Great pains will be taken to give well authenticated statements of the growth of towns, and accurate historical sketches and geographical descriptions of sections of country, with an account of the soil and climate and manner of cultivation. In short, whatever will be of interest to the settler, or serve as a help and a guide to the emigrant, or be valuable to the eastern citizen in giving him correct information respecting the Great Valley of the Missippi, will be published in a brief and attractive style.

With these statements of the course that will be pursued, and the principles that will be advocated, by the GENIUS OF LIBERTY, it is submitted to an enlightened community whether it shall be sustained. Large sums of money have already been expended by benevolent individuals in endeavoring to support an Anti-Slavery paper in Illinois, but their exertions have as yet been frustrated, either by the violence of the mob, or other unfavorable circumstances; hence it seems that a lesson from these adversities might be learned, that justice requires a more equal apportionment of the sacrifices, lest by over-taxing the liberality of those truly benevolent, the cause be left to suffer. The importance of maintaining an Anti-Slavery paper in Illinois, and of continuing the Genius of Universal Emancipation, is duly felt by all those to whom this appeal is made;—but the necessary expenses, and the great sacrifices that must be encountered by those who take the responsibility, cannot be known or estimated, even by those who meet them, until time decides the fate of the undertaking. But that the Genius of Liberty, or any other abolition paper, can thrive and become a powerful and useful agent, without aid from friends in other States, is found, beyond a doubt, to be impracticable.

☞ *To Eastern abolitionists and friends, this appeal is then made.* To you the benevolent of the West look for timely aid—*now*, in the season of their need—and from you they confidently expect it. The question for decision is, shall the cause suffer and fall before the hatred, scorn, and lawlessness of its enemies or the apathy of the public, or shall the cause flourish and grow up to unconquerable strength and majesty, by the seasonable assistance from a well-supported and efficient Anti-Slavery paper in Illinois?—If the friends decide to defend right and justice, then let every one who possesses the philanthropic feelings and who has the means to spare, forward to the publisher of the Genius of Liberty, as early as possible, any amount of donation he can well afford. And to those who feel not able to give, but desires to do something for the support of the press, the publisher promises, that if by industry and economy and the blessing of Heaven the attempt shall be successful, he will send to those who will forward a year's subscription, the Genius of Liberty and leave them no cause at the end of the year for dissatisfaction. On subscribers in the Eastern States he depends much for support, for the first two years, and it is hoped *every influential and affluent abolitionist* WILL TAKE THE SUBJECT HOME TO HIMSELF, AND BESTOW HIS PATRONAGE BY SUBSCRIBING, *if he can do no more.* By such a course, the paper will soon be established on so firm a foundation that its support will be no longer a tax to the *benevolence* of individuals.

TERMS.—The GENIUS OF LIBERTY will be published weekly in a quarto form, on a royal sheet, at two dollars a year, *invariably in advance.* A title page and an index will be furnished at the close of each volume, for the convenience of those who may wish to get their papers bound.

Companies, and those acting as agents, will be furnished for $1,75 per year. The unusual low price at which it is afforded to *all* subscribers, will not admit of a greater discount.

Arrangements will be made, so that those who have paid for the Genius of Universal Emancipation will receive the Genius of Liberty to the amount of the balance due them.

*** As the publisher is now in the Eastern States, it is his object to raise as much money as possible to purchase printing materials, paper, and all the necessary apparatus for commencing the work immediately upon his return to Illinois, and prosecuting it without interruption thereafter. The friends, then, who design to lend their assistance, cannot do it at a more acceptable time than the present—it is hoped they will do what they intend to without delay.

All letters containing remittances, or relating to the work, may be addressed, post pain, to the subscriber, at *Amherst Mass.*, until the first of June, after that time, to *Vermilionville La Salle County, Illinois.*
Z. EASTMAN.
Amherst, Mass., April 1, 1840.